/14 cont./

128 they might be of the same race. It is known that not even the fingers of the hand are the same, nor are there two faces alike, nor two perfectly equal characters. Apart from this, this question is very complex: somatic and psychological. A brief stay among them and a superficial knowledge of their language (the liveliest expression of the soul) cannot give more than glimpses and more or less erroneous conclusions. By contrast, a long stay with them of ten years, intimate, familiar, and colloquial, I believe gives me a certain authority to touch upon the subject.

152 32. Breaking down, in order to clarify and define well, we encounter, on the first level, a somatic, or, more specifically, a facial, gaiety.

114 In this sense the lack of vivacity can be noted in the ex-
152 pression of all of their passions, those of love as well as those of hate, in the Indians. I am in agreement with Humboldt in that the semi-immobility of the features is a characteristic feature of native tribes; and I am greatly surprised /15/ by Simpson's statement about the habitual smile and even more by the loud guffaws and that they are always good natured.
[142] Quite the contrary, Indians, by their physiognomy, look like silhouettes cut out with scissors or bronze statues in the temple of fatalism; with their eyes half open and downcast, "as though drowsy with lassitude," the nose flat, the forehead low, and the lips thick and coarse, they have (as Humboldt says) "rather more a tribal or group physiognomy than the personal physiognomy of a given individual."

33. But the German explorer warns us that we must not take for melancholy the indolence and dullness or lack of vivacity. We must further bear in mind that every race has its standard of expression and of beauty, which might not be exactly the Hellenic or Caucasian ones. And thus, as the proverb says that "under a humble cloak there hides a good drinker," so also behind an amorphous face that might perhaps

2:Armellada--22a M-5 (1933-1945) 1946 SS16 Pemon SS16

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A Gran Sabana family, whose children have been educated at the Mission.

2:Armellada--22b M-5 (1933-1945) 1946. SS16 Pemon SS16

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Authentic type of native girl educated at the Mission with the Franciscan sisters.

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Straw hut which served as a house for the missionary and as a chapel where he celebrated the Divine Mysteries in Kavanayén.

2:Armellada--32a M-5 (1933-1945) 1946 SS16 Pemon SS16

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Mission natives happy and satisfied on a holiday.

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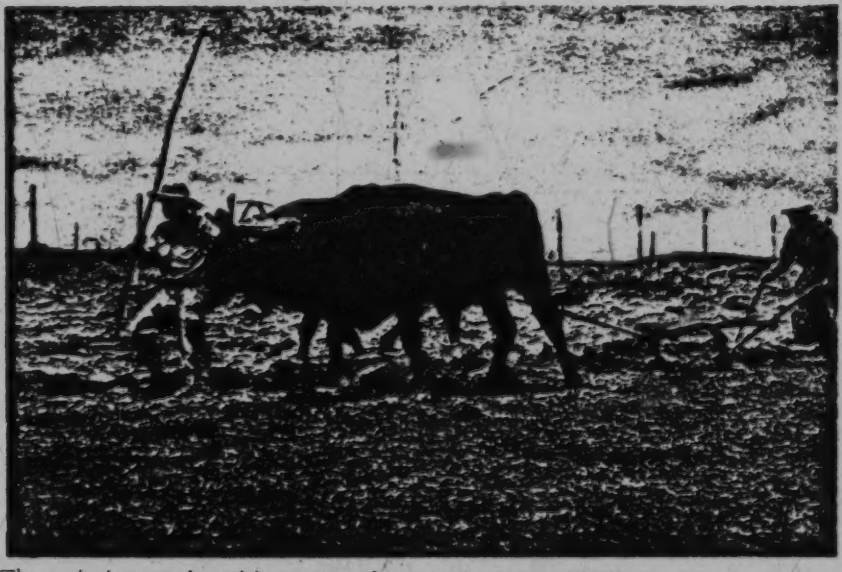
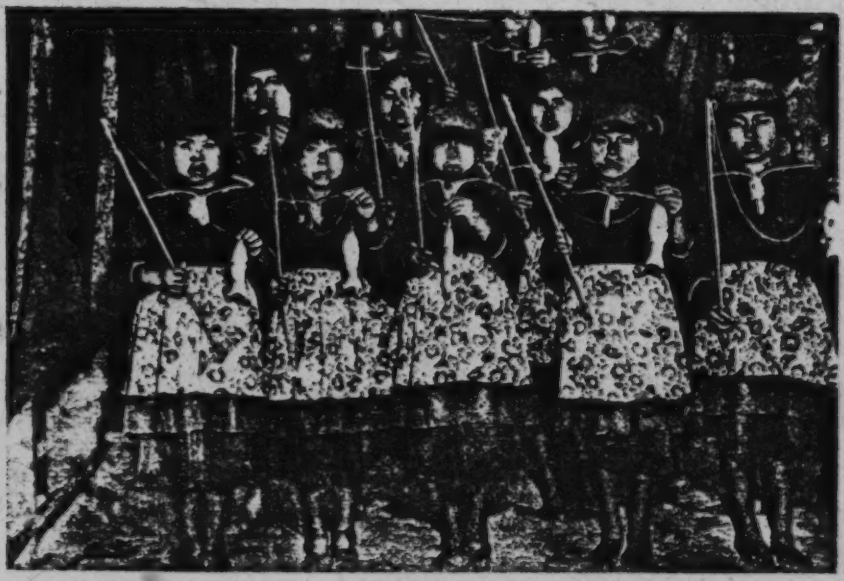


The missionary breaking ground to make it produce.

2:Armellada--42a M-5 (1933-1945) 1946 SS16 Pemon SS16



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Little Indian girls of the Mission in a dramatic performance.

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One of the many rivers which run through the Gran Sabana and a beautiful grove of moriche palms.

2:Armellada--53a M-5 (1933-1945) 1946 SS16 Pemon SS16

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With the greatest confidence does the missionary come into the presence of the natives, since they see in him their great benefactor.

2:Armellada--74c M-5 (1933-1945) 1946 SS16 Pemon SS16

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A cute little Indian child in a guayare.

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Central mountain ridges of the Gran Sabana, covered with a beautiful moriche palm grove.

2:Armellada--107a M-5 (1933-1945) 1946 SS16 Pemon SS16

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The native women of the Gran Sabana involved in their weaving.

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Fibers and weaving of the native women of the Gran Sabana.

2:Armellada--118a M-5 (1933-1945) 1946 SS16 Pemon SS16

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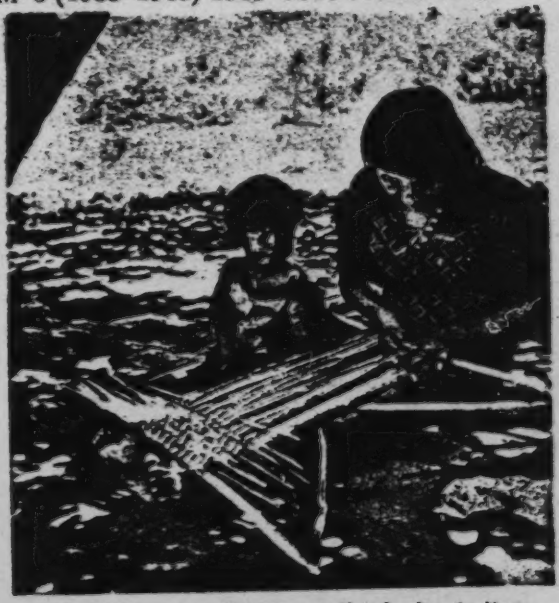

Rudimentary loom on which the Indian woman of the Sabana makes her clothes.

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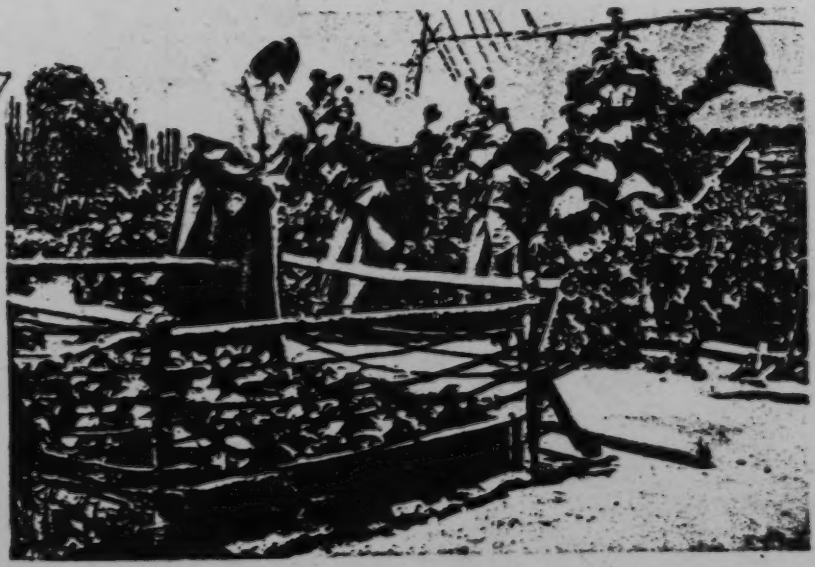

Beautiful plantings of greenery at the Capuchin Mission.

2:Armellada--129a M-5 (1933-1945) 1946 SS16 Pemon SS16

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In the midst of weaving under the supervision of the Missionary Sister.

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Next to the Mission Chapel these married couples of Venezuelan Sabana aborigines pose with the missionaries so that the public may recognize the work for country which is being carried out among them.

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Fig. 36 — Kamarakoto Spinning.
The whirling spindle has been dropped. The thread is held by the left hand and unspun cotton fed into it with the right.

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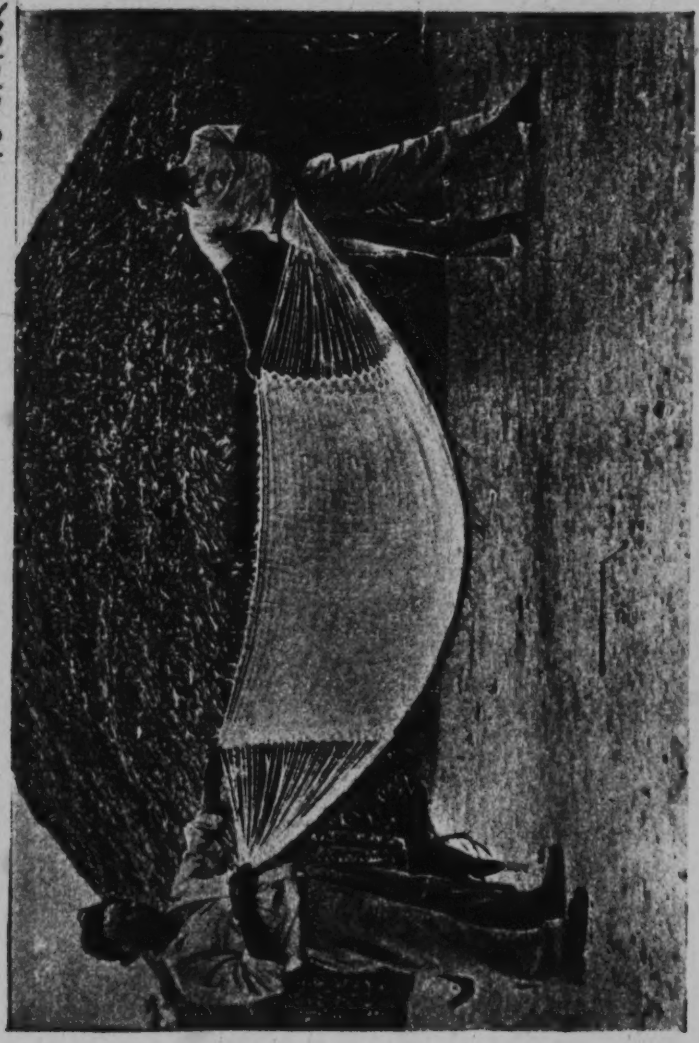

Fig. 39 — Kamarakoto Hammock.
Completed cotton hammock.

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Fig. 75 — Kamarakoto Piache and Family.

A piache, his wife, and her two sons. From left to right these individuals are Nos. 39, 38, 40 and 41 of our detailed records. The two boys are the woman's sons by a previous marriage, adopted by her present husband. The family lives at Benné, where the man (pseudonym "Lorenzo") is to'-eta'.

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Fig. 77 — Kamarakotos Dancing.
The drummer and another male participant in the tukui' dance. This is the drum shown in Fig. 68.

[See P 204, Category 116 -- Analyst]

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Fig. 79 — Kamarakoto Boy.

The boy (No. 35 of our detailed records) is playing with improvised bow and arrow. Note his neck-string (yaichi') with miscellaneous objects tied to it. His dress is uncommon for a boy.

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Fig. 82 — Kamarakoto Chums.
Playmates sunning themselves on a rock after swimming.

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Fig. 83 — Kamarakoto Mother and Child.

[163] Mode of carrying in the ever-present baby-sling. The woman (No. 11 of our detailed notes) is the youngest wife of the cacique and has three other living children. Her European earrings, the only ones seen in the tribe, are evidence of her favored position.

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Fig. 84 — Kamarakoto Adult Man.
No. 8, "Reyes," to'-esa' of Uruyén.

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Fig. 85 — Kamarakoto Young Men.
Nos. 22 (left) and 21 (right). Young adults from Atapamota.

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Fig. 86 — Kamarakoto Young Man and Boy.

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Fig. 87 — Kamarakoto Boy.
No. 16, nephew and adopted son of No. 8 (Fig. 84).

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Fig. 88 – Kamarakoto Family.
No. 42, to'-esa' of Amidan, and his wife, No. 44, and the youngest of his four living children (the second by this wife).

5:Simpson N-5 (1939) 1940 SS16 Pemon SS16
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Fig. 89 — Kamarakoto Adult Women.

No. 5 (left) and No. 4 (right), sisters, both married. Each has had two children but of the four only one son of No. 5 survives. They live in Abasakapan.

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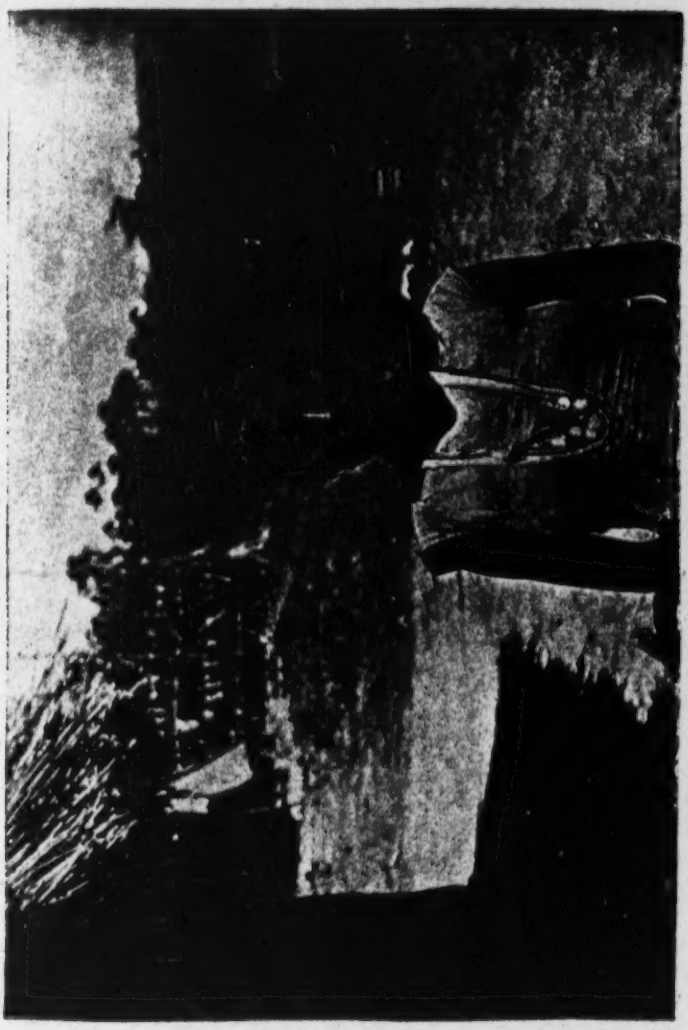

Fig. 90 – Kamarakoto Adult Woman3
No. 34, married, one living son and one dead daughter, lives at Tuaiba.

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Fig. 92 – Kamarakoto Young Girls.
No. 52 (left) and No. 51 (right), except for a month-old baby the youngest of six living and three dead children of the adult female No. 49.

5:Simpson N-5 (1939) 1940 SS16 Pemon SS16
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SOMATIC CHARACTERS

General Appearance

[142] [114] Most travelers with wide acquaintance among South American Indians agree that the Arekumas in particular or the Roroimá mass of Caribs in general are physically the most attractive (by usual White standards) of all these Indians. I agree with this judgment and add that the Kamarakotos fully share the handsomeness of the other Arekumas. [162] In two cases it proved that residents of Kamarata whom I hesitated at first sight to class as Kamarakotos, because they were less attractive, did indeed belong to other tribes.

The appearance of typical Kamarakotos is adequately shown by the accompanying photographs (Figs. 84-92). Koch-Grünberg's many photographs of Taurepánes (as well as the few taken by me, among them Figs. 96-98) could almost equally well be given as representative of Kamarakoto physiognomy, for I doubt whether anyone could tell from appearance alone to which of these two tribes an Arekuna belonged.

[126] We had no means of measuring or recording color and a subjective impression is not very useful. The skin is, of course, brown, with little or no definitely red cast, and when not darkened by the sun it is rather pale. Many nominally white people are nearly as dark as these Indians or, when tanned, even darker. The average lower-class Venezuelan, even in regions where there is little Negro blood, is as dark as a Kamarakoto or darker.

The hair is invariably black and is almost invariably straight although one man, otherwise ordinary in appearance, has definitely wavy hair and several other individuals have a slight wave. There is not, even in these cases, any suggestion of kinky hair or of strong curliness. Of 24 native men recorded in detail, seven had sparse mustaches and two of these also had a few hairs on the chin. [302] On most men face hair is completely absent and body hair slight. No one appeared to have shaved or plucked the face.

302 Women clip the hair in a bang across the forehead and let it grow down the back, although here, too, it may be bobbed. A few girls cut the hair in European male fashion ("boyish bob"), but this is exceptional. Many of the men now cut their hair short all around in the commonest European style, but others have a bang on the forehead and a bob around the back. In both sexes the hair usually is left free, without braiding or other special doing up, and [301] generally unparted. It is not native custom to wear anything in the way of ornament or headgear in or on the hair, except for special occasions like dances.

● 142 There is some tendency toward abdominal protrusion, so common everywhere among starch-eating and often parasitized tropical peoples, but it is seldom pronounced and often practically absent. Some children and adults of both sexes have slender and graceful figures even in this respect and practically 141 all are otherwise beautifully built. The average height of the men is 160 centimeters (5 feet 3 inches) and of the women 147 centimeters (4 feet 10 inches), while the average male weight is about 56 kilos (124 pounds) and female weight about 47 kilos (104 pounds). The tallest Kamarakoto seen, a man of course, measured 168 1/2 centimeters (5 feet 6 inches) and the heaviest, also a man but not quite so tall, weighed about 63 kilos (140 pounds), although one man of the same stock but from outside the central group weighed about 70 kilos 142 (155 pounds). These Indians are thus small, by our standards, although they are not pygmies and are indeed rather large as Guayana Caribs go, as will be shown below. No definite obesity was seen, and striking thinness is almost equally rare.

[291] The feet, never in shoes and seldom in sandals, naturally tend to be broad and the toes, particularly the great toe, are divergent and mobile (Fig. 93). [516] They are used as extra fingers for many kinds of work, such as holding cloth when sewing or to pick up or pass along small objects without bothering to bend over.

304 Aside from tattooing and ear-piercing, mentioned on a previous page, 184 intentional mutilation or deformation is not practiced and even these relatively mild mutilations are indulged in only by a minority of the tribe. Unintentional 732 deformities are likewise unusual although I do not believe that deformed infants [847] are killed (information on this ticklish point is not reliable, but the fact that a few individuals are deformed suggests that the native claim is true). Out of 64 Kamarakotos definitely recorded in detail and about that many more examined more casually, one young adult had one short leg, apparently from an early fracture, another had the right external ear congenitally absent, a child (brother of the congenitally deformed young man just mentioned) had a deformity of the sternum, probably congenital, and another child had the eyes slightly crossed. There were all males and no deformed females were seen. Intellectual deformities, either lesions or intelligence below the normal range, are quite lacking as far as was observed. There are no mentally pathological or psychotic individuals

[text continues on p. 286]

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Fig. 93 – Feet of Kamarakoto Females.

No. 49 (left, only one foot showing) is adult and the mother of the other three, left to right Nos. 52 (youngest sister), 51, and 50 (oldest sister, but probably not over 8 years). Note increasing spreading of foot and divergence of great toe with greater age.

Comparisons

141 It is manifest that the Kamarakotos show very marked sex differences of the expected sort, that is, that the men average noticeably larger than the women in almost every dimension. This is confirmed by the following table:

Comparison of Male and Female Adult Kamarakotos

	a. Male mean	b. Female mean	a - b
Head length	186.9	177.1	9.8
Head breadth	154.2	150.9	3.3
Head index	82.2	84.7	-2.5
Stature	160.0	146.9	13.1
Sitting height	84.8	77.1	7.7
Stature less sitting height	75.2	69.8	5.4
Span	169.0	152.0	17.0
Weight	123.7	103.6	20.1

These differences are all statistically significant. The only one not obviously so is that of the head indices and for these means d/σ is 2.9, which indicates almost certain significance. It is somewhat unexpected to find that in this tribe there is a definite secondary sex distinction in head proportions and that women are on the average distinctly more brachycephalic than men.

The same sort of difference appears among the Taurepáne and Farabee also noted it among the Makuchís and some other British Guiana tribes, including some Arawaks. The difference has not been shown conclusively to be significant in these cases, but it is so widespread and consistent that it doubtless will prove to be statistically significant.

162 142 [101] Living within the Kamarakoto tribe as members of it there are two adult Indians (also several children, not specifically discussed here) who are not of Kamarakoto descent. Their own statement is that they are Arekunas from Luepa (i.e. from anywhere in the northern Gran Sabana). I do not know the Arekunas of that region well, although I have seen some twenty or thirty of them, but these two individuals have a distinctly non-Arekuna look (Fig. 95) and it is at least possible that their ancestry was partly or wholly non-Arekuna, although doubtless Carib. In the measurements here used, they compare as follows with the comparable pure Kamarakoto samples. They are, of course, in all cases excluded from the group data for Kamarakotos.

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Fig. 94 – Arekuna Adult Male.
No. 3, one of the Caroni Indians indistinguishable from the Kamarakotos but not belonging to the central group of that tribe.

5:Simpson N-5 (1939) 1940 SS16 Pemon-SS16 Kamarakoto

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Fig. 95 — Arekuna (?) Adult Male.

No. 25, known as "Simón Bolivar," a member of the Kamarakoto tribe in a social sense but not of Kamarakoto descent or physical character, tribal ancestry doubtful.

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Fig. 96 — Taurepán Family.

No. 17 (Taurepán) and his wife No. 18 (T.) with two of their three living and three dead children. They live on the headwaters of the Kukenán near Roroimá. Note wooden pin in woman's lower lip.

5:Simpson M-5 (1939) 1940 SS16 Pemon SS16
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Fig. 97 — Taurepán Adult Male.

No. 10 (T.), now lives at Santa Elena and has four dead and two living children (one an idiot).

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Fig. 98 — Taurepán Family.
No. 2, his wife, No. 4, and their only child. They live on the Kukenán near Santa Elena.

5 Simpson N-5 (1939) 1940 SS16 Pemon SS16
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